REFLECTIONS
UPON
Mr. Johnſons NOTES
ON THE
Paſtoral Letter,

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THE

INTRODUCTION.

HE who enters the Liſts with the Famous Mr *Johnſon* (tho he hath no Lords and Commons to Patronize his Book) may juſtly expect a Clear Stage and Fair Play, and cannot be deny'd to Arm himſelf, and fight with the ſame Weapons his Enemy makes uſe of, tho they ſhould be Impudence and Vanity. I have been long convinc'd, that lofty, promiſing *Titles*, or prefixing the Names of Great Patrons, add nothing to the intrinſick Value of any book. Nay, I have ſeen the King's Arms flouriſh'd on a *Quack*

Doctors Bill, which hath been ſcarcely read through before apply'd to its proper uſe. Nor am I fond of preſenting theſe following Reflections to Mr. *Johnſon*'s Patrons, becauſe it looks ſo like Mrs. *James*, whoſe craſie Example my waſpiſh Adverſary hath ſo often imitated. I am ſure, had he left out his own often repeated Merits, ſcurrilous Reflections, and impertinent Stories, they would have been oblig'd to him; and might have read the empty, ſwell'd Book, with as little trouble as her Half-Sheet. Who hath not ſeen, or heard, A Killing, noiſy *Bombaſtus*, make a great figure in *Lincolns*-Inn-Fields, ſpeak mighty things of himſelf, but at the ſame time to amuſe his gaping Admirers, he always provides a Zany, who is to be plaguy ſatyrical and witty, 'tis no matter on whom, or what ſubject,

ject, ſo it pleaſes, and by that means the Powder of Poſt goes off the better. Be it known unto all men, that I am an Engliſh Freeman as well as Mr. *Johnſon*, and will aſſume the liberty of being as dogmatically proud and Phantaſtical in my following Reflections, as he in his Notes.

The different conceptions of other mens reaſonings, are as moulds to Metal, the ſelf ſame Ore run into the mould of an Angel, ſhapes an Angel, or into the mould of a Devil, repreſents a Devil. As for my own part, I can ſee nothing in the *Paſtoral Letter*, with my Politick Spectacles, but what is rational, and tends to promote the publick good, by perſwading an Univerſal complyance to the preſent Government. Mr. *Johnſon*, in his own, diſtorted, and forc'd Senſe, repreſents it as a Vial of miſ-

cheif

cheif pour'd forth on the Nation. Upon which account I'le examine how far his rambling Notes make good the Charge. But by the way, when our waggish Noter had luckily thought on the word, *Bewitch'd*, I wonder he did not think himself so, because, whilst only fighting with the Windmils of his own brain, he wildly fancies that at the same time he mauls the *Bishop*. Perhaps I have mix'd some sharp reflections with my private thoughts, for which I have only this to say, *Is there not Just Cause?*

REFLECTIONS UPON Mr. Johnsons NOTES ON THE Pastoral Letter,

THIS the Usual, but plausible way of some men, when they have expres'd their utmost malice, dipp'd their pens in the blackest Ink, just to wipe their mouths, and then write and miscall themselves Civil, and *good natur'd to a fault.* Mr. *Johnson* of all men in the world might have spar'd himself that Hypocritical pains Because His Notes plainly speak his own true Character. Our Noter in his first line seems to insinuate, as if his bare touch were as fatal as the Devills, nothing follows it, but Leprosie or Death: But the Doctrine in the Pastoral Letter will live, because his Impotent efforts and weak

Notes, have not power ſufficient to deſtroy it. His ſulphurous ſtinking Ammunition, is but like the Chymical *Pulvis fulminans*, which makes a roaring noiſe, but without doing the leaſt execution. But I adviſe you as your Friend Mr. *Johnſon*, I would by no means have you take a Wyth into your hands, leaſt, when I have reflected your Mountanous Rhodomontadoes into nothing but meer noiſy boaſting, you ſhould employ it to A particular uſe not at firſt deſign'd: Beſides 'tis A dangerous weapon in any mans hands, who is generally ſuppos'd to be, *Non Compos Mentis.*

Who could have Imagin'd that the topping Mr. *Johnſon*, the All deſtroying Mr. *Johnſon*, ſhould condeſcend ſo low as to have *A controverſy with*, or to rake in the Aſhes of *A ſenſeleſs Book, without Station, or Cardinals Horſe top knots* But by your favour amongſt all your law, let us have no *Abindon Law*, don't hang the book firſt, and then Judge it afterward.

He proceeds now to tell us, and without bluſhing, too, that *The deſign of it was to make men ſwear to the Government at any rate, and becauſe only the Jacobites ſtood out againſt the Oath of Allegiance, and were diſſatisfied with it, the Government is made Jacobite, or what they will, that theſe men may ſwear upon their own terms.*

I begin to perceive our Noters cloven foot already, I mean, *Ex pede Herculem*, The Biſhops deſign (if we may beleive his own words in the Paſtoral Letter, page the 2d) was, to offer ſuch motives and reaſons to his Clergy, as might Anſwer and ſatisfy all ſcruples and objections that might ariſe concerning your Allegiance which was due to the King and Queen, leſt by

by their Example of *Nonſwearing*, the minds of the people ſhould be diſtracted, and ſo conſequently alienated from the Government. So that Mr. *Johnſon* hath either ignorantly but I rather beleive willfully miſrepreſented the plain deſign of the Biſhop, which was to make the Government all *Williamite*, and that it was the duty both of Clergy and Laity to comply with it. What is nothing to the purpoſe, needs no anſwer; Neither am I at leiſure, having ſo many pages before me to follow Mr. *Johnſon* in his *wild gooſe chace*. I don't know Dr. *Sandcrofts* Heirs, and the Late Biſhop of *Ely's* Letter, is not the *Paſtoral Letter*.

Now Oracle. *To bring men into this Government with their Jacobite Principles along with them, is to let ſo many Vipers into its boſome.* p. 3.

The *Biſhop* was Expelling theſe Poyſonous Principles; he was perſwading their Compliance. But how could they comply without *Conviction*? Unleſs Mr. *Johnſon* would have them, though *unconvinced*, ſwear at any rate, and ſo be perjur'd. When Men ſwear, 'tis preſum'd they are *convinced*; If ſo, then their former Principles are quitted, they are no longer *Jacobites*. The *Biſhop* would have all Men ſwear to the Government; and if Men will act contrary to its Intereſt after they have taken the Oaths, they are to be cenſur'd as guilty both of *Perjury* and *Treachery*. 'Tis my Opinion, that the *Jews*, who *Crucify'd our Saviour*, were not ſo highly guilty as *Judas*, who kiſs'd, and at the ſame time betray'd him.

I'le aſſure you Mr. *Johnſon*, the *Biſhop* only deſigns to catch *the good Fiſh in his Drag-Net*, notwithſtanding you modeſtly tell us, he is reſolv'd to catch them

all, good and bad, and to make them ſwear at any rate; to effect which, he endeavours to fright them into his Net, with a *Venient Romani*, *The* French, *the* Iriſh, *and* Popiſh Tyranny *will be upon you, if you do not take the Oath.*

The *Biſhop*, in his *Paſtoral Letter*, page the *3d* and *4th*, informs his Clergy, 'That by refuſing the Oath, 'they might do a conſiderable Prejudice to the Pub-'lick Peace, and ſhake, as far as in them lay, the pre-'ſent Settlement of the Nation; and therefore they 'ought to conſider well the Grounds of their Non-'Compliance, before they adventur'd againſt a Work 'which in the whole Progreſs of it has had ſo many 'ſignal Characters of a Favourable Providence: and 'then he adds the Advantages we have reap'd by it, 'and the miſchievous Conſeqnences that might enſue 'in caſe they did not take the Oaths; which were, '*Popiſh Tyranny*, *An* Iriſh *Conqueſt and Maſſacre*, *and* 'French *Barbarity and Cruelty*. To which he ſubjoyns, 'A Man that adventures on ſo dangerous a Thing as 'refuſing the Oaths, had need be very ſure that he is 'in all this matter in the Right, Otherwiſe he runs a 'Riſque of fighting againſt God, if he ſhould hap-'pen to be in the wrong.

Upon the whole matter the *Biſhop* makes uſe of the Topick of Divine Providence to perſwade their Compliance; and the great Miſeries we might bring on our own Heads, after ſo great a Deliverance, if there were not an Unanimous agreement amongſt us. *Gamaliel*, I preſume, muſt be acknowledg'd as Wiſe a

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Doctor as Mr. *Johnson* can be thought by any of our great Council; and as a Proof of it, the whole body of the People of *Israel* were concluded by his Advice, in the great *Sanhedrim* purposely conveened to determine that Important Affair, in Relation to those Doctrines and Miracles which were wrought and preach'd by the Apostles, and which they were so zealous to oppose. You may at your leisure read the whole Transaction in the 5*th* of the *Acts of the Apostles*; but becauſe 'tis pertinent to my present purpose, I will recite *Gamaliel*'s Advice in the great Council, contained in the 38*th* and 39*th* Verses; *And now I say unto you, Refrain from these men, and let them alone; for if this Counsel, or this Work, be of Men, it will come to nought: But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.* So that as that great Revolution in Religion, and the New Face of Affairs in the World, was brought to pass by the powerful Hand of God, and could not be resisted: So also there are many Instances to be given of the Visible Providences which attended and procur'd our happy Settlement, and preserv'd that Faith of Christ which we profess in its Primitive Purity, and against which the utmost Efforts and Artifices of a *Resolv'd*, and *Attempted Power*, could not prevail. We might still have enjoy'd an uninterrupted continuance of its kind Influences, had not our Ingratitude, Divisions as well as Treachery and Malice to each other, those most provoking sins, loudly call'd for Judgments to fall on us.

Now; *I am the Fairest Adversary in the World, tho I say it, my self.* You have left out, *Who should not*

say

ny it? But I will no more believe you, than if you ſhould ſay you were a *Saint*, or that your Gall did not lye in your *Scull*; becauſe you have almoſt in every Particular throughout your *Notes*, vented your ungovern'd Paſſion more than Reaſon.

One of the things, he ſays, we ought to fear and tremble at, is, Popiſh Tyranny. *I would fain know whether the word* Popiſh *added to* Tyranny, *makes it better or worſe?*

In this Note Mr. *Johnſon* thinks himſelf ſafe; but I'le inform him, that the Word *Tyranny* may be made *Blacker*, that there's no falſe Heraldry in it, That *Popiſh* and *Proteſtant Tyranny* are not alike, and that their Effects are not the ſame. *Popiſh Tyranny* is the worſt of *Tyrannies*, it attempts to enſlave mens Conſciences, their Religion as well as Liberties and Properties: And becauſe I will be before-hand with him in Inſtances, *French Tyranny* is *Popiſh Tyranny*, and a late Author tells us, that *Daniſh* is *Proteſtant*. I have nothing to ſay againſt your Story of Sir *Ellis Leighton*, and that the late King's Deſign was to ſubvert the Government; The *Papiſts* do not deny it: And as for thoſe Imprudent Diſcourſes (if there were any ſuch) let the guilty anſwer for themſelves.

He may pleaſe himſelf with his ſeveral Deſcants on the Word *King*. Our King makes the Laws of the Kingdom his Rule to govern by, and deſires no more Power than to be able to do all the good he can to his People.

'I go therefore in the next place to ſet before you 'thoſe Reaſons that ſeem convincing to me, even tho

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'there were no more to be said for the present Settle-'ment, but *that* we have a Throne *filled, and a King and* 'Queen *in* Poſſeſſion.

After Mr. *Johnſon* hath made a Flouriſh, he tells us, *I ſhall take the pains of examining them One by One, and find out, if I can, their power of Conviction; which I am afraid is like an Eſtate left in* Diego's *Will.*

He is ſo merry a Gentleman, and hath ſuch an Overflowing of frothy Conceits, that I am afraid he won't live long.

But to the Reaſons; The *Biſhop* never deſign'd, nor ever hopes to convince you with his Reaſons. Inſtead of being as good as your Word in *examining* the Biſhop's Reaſons, a fancy comes in to your Head, that the Throne is widened; and then you tell us (for what Reaſon I know not,) *That you believe that a King and Queen in poſſeſſion alone, or a King and Queen* de Facto *together, in Oppoſition to* de Jure, would *have frighted* Cook, Littleton, *&c.*

I will repeat no more of what's nothing to the purpoſe; and I thought you had lov'd the great Dead Lawyers better than to contrive any *Scare-crows* to fright them. The *Biſhop*, in his *Paſtoral Letter*, page 21*ſt*. Declares the King and Queens Right to the 'Crown from the Determination and Declaration of 'the Peers and People of *England*, choſen and Aſſem-'bled together with all poſſible Freedom. So that he hath nothing to do with the Diſtinction of *de Facto* and *de Jure*.

Poſ-

Poſſeſſion is a very good Title, till a better appears; and the Biſhop tells us, the King and Queen have a Lawful Title and a Right to our Allegiance for ſeveral Reaſons; And there is no need of the Biſhop's naming the Cauſe, or how they came into the Throne; becauſe this Reaſon is preſs'd only on Suppoſition of their bare Poſſeſſion of it.

But to the following part of the Paragraph: The 'bringing the State of the Queſtion ſo low, may ſeem 'at firſt View not to be of ſo much Advantage to 'Their Majeſties Title; but ſince I intend to carry 'the matter further before I leave it, I hope it may be 'no incongruous method to begin at that which will 'take in the greateſt Numbers, ſince there is no diſ-'pute in this, that they are actually in poſſeſſion of 'the Throne; that they protect us; and that we by 'living under their Protection, and enjoying the be-'nefit of it, are therefore bound to make ſome returns 'for it.

Our Noter in the page and half following anſwers not to the Point in debate; but falſly inſinuates as if the Biſhop were ſtarting new Titles, and then talks of *Chymical Drops*; for which we want a Comment.

Well, but now he comes to mind the Proceſs. 'Poſ-'ſeſſion of the Throne infers Protection, and the be-'nefit of Protection infers a Reciprocal Duty. To which he anſwers; *I will wait for better Arguments; for as for this, it will never convince. It is no Diſpute indeed amongſt the* Non-Swearers; *but 'tis their great grievance, that there is an actual poſſeſſion of Kingſhip, where there is not a legal Right firſt proved, and made out.*

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The *Biſhop* is convincing the *Non-Jurors*; and we know you are already convinc'd. There are Babes in Politicks as well as Religion, who cannot digeſt *ſtrong Meats*. Prithee, Dear Mr. *Johnſon* (if thou haſt not beſtow'd all *thy good Nature on Sir Roger*,) ſuffer the Biſhop to be ſo charitable as to feed them with Milk. The Biſhop hath prov'd their Legal Right, as I have already obſerv'd: But though they will not own them to have any Right, yet the Biſhop urges them to pay their Allegiance to the King in Poſſeſſion, becauſe they are protected by him; and in that they have virtually given their Conſent by their Repreſentatives, that he ſhould be King: Beſides, their Allegiance is due, and muſt be paid to the King in Poſſeſſion, becauſe the Late King not being here, it is impoſſible to be paid to him. Protection ſuppoſes, and implies a Right to Allegiance; for which Reaſon the Biſhop argues in his next Paragraph: A Man may 'Lawfully promiſe to do every thing that he may Law-'fully do: So that if it is Lawful to Obey the King, 'it is alſo Lawful to promiſe to do it. And therefore 'ſince it does not appear that any perſons do doubt 'of the Lawfulneſs of Obeying, it cannot without a-'ny colour of Reaſon be ſaid to be Unlawful to pro-'miſe it: And if it is Lawful to promiſe it, it is alſo 'Lawful to Swear it; for an Oath being only the ſa-'cred Confirmation of a Promiſe, we may Lawfull-'ly Swear Every Thing that we may Lawfully Pro-'miſe. Pag. 92.

After he hath diverted himſelf with his *Mouſe-Trap Jeſt*, he tells us, *That he will allow the Axiom*, or Poſtu-

stum in the first Sentence, at the present, and talk with it anon. But what he subsumes in the next Sentence, is begging the Question, and Absolutely False, in these words.

'And therefore since it does not appear, that any persons 'do doubt of the *Lawfulness of Obeying*, it cannot with 'any Colour of Reason be said to be *Unlawful to pro-* 'mise it. *For I will demonstrate on the contrary, that it does appear, That all that refuse the Oath, and Ten Thousand Men more, do doubt of the Lawfulness of Obeying.* But by the way, Mr *Johnson*, to call Ten Thousand Men Knaves at once, is something too reflecting; for as sharp sighted as you are, I am sure you cannot see their Hearts. Now follows our Demonstration: *If the Non Swearers could give their Assent and Consent to Obey, they would certainly give their Oath likewise, and all that is within them. But by their doubting the Lawfulness of an Oath of Obedience, they plainly doubt the Lawfulness of simple Obedience, and not the Lawfulness of an Oath; for unless they be* Quakers *they cannot do that.* To which I answer; 'Tis Matter of Fact, That the Non-Swearers do actually *obey*, and only doubt the *Lawfulness* of taking the Oaths. They do Visibly acquiesce, and do not openly oppose the Government. They pay their Taxes according as the Law directs; nor do they think it a sin so to do. Upon which account the Bishop argues, they may promise to do so; and therefore if promise, then swear; and so let their Hearts be where they will, the Law is against them; their Persons and Estates are protected by the Government, and they are wiser than to go and starve at St. *Germans*. I am of Opinion, if Mr. *Johnson* is over and above Officious on this Point; and (with Humble

ble Submiſſion) I preſume, if they, or any others, pay their Taxes Honeſtly, the King will not be concern'd on what *Principles* they pay their Obedience; and double Taxes are as a Mark on thoſe who diſown him as King, that both He and We may be the better aware of them.

Becauſe Mr. *Johnſon* hath ſuch *ill Fortune* in Demonſtrations, I'le try mine; and endeavour from the two Pages following, *Sillogiſtically* to demonſtrate him, neither better nor worſe than a Beaſt. He hath Liberty to undemonſtrate it in his *Second Part.*

If Mr. *Johnſon* did not voluntarily ſubmit to his hard Uſage, then his Submiſſion was an involuntary Act. But Mr. *Johnſon* did not voluntarily ſubmit to his hard Uſage, *Ergo*; this is evident from his 16*th* Page, where he tells us, that *he ſent the Marſhal word, that he had rather be ſhot than ſo uſed.* Now, *Secundum te*, page the 15*th*. All the World knows, that an involuntary Act is not an Humane Act; and ſo conſequently muſt be the Act of a Beaſt. I know no way he hath to evade this Argument, unleſs he owns himſelf a Fiſh or a Fowl. If he ſays he is Fiſh, I'le call him *the great Leviathan*; if a Fowl, an *Owl*; becauſe being all Face and Feathers, he nearly reſembles the Bird of *Pallas*. But I verily believe, by its deſcription, he is that very Aſs he mentions in his 34*th page*, who *looks like Wiſdom and Gravity, and is not.* I always thought *Unvoluntary Acts*, as well as *Voluntary*, were *Humane*, and *the Acts of Men*; but Mr. *Johnſon* tells us in his 48*th page*; *If it were not lawful to advance Paradoxes and Contradictions to common Senſe, how could Men ſhew their Learning? Or wherein would they differ from other Men? Ex*

Ore tuo Judico. And now I am at leisure to reflect on his Instances, with which he pretends to destroy the Bishop's *Axiom*: 'A Man may *lawfully* promise to do e-'very thing which he may *lawfully* do.

Observe our Noter: *I will give him an Instance to the contrary. It is certainly lawful for me, because our Saviour commands it; If any man compel me to go a mile with him to carry his burthen, go with him twain.* (But by the way, when he misrepresents our Saviour's Words, 'tis no wonder he serves the Bishop so; for the Text doth not speak of *carrying any burthen.* But, not to interrupt his Instance, I will admit of it for once) *though all such Precepts are to be taken with a Grain of Salt: But is it therefore lawful for me to promise this man to be his Pack horse all my Life, and so starve my Wife and Children in not providing for them; and in so doing to be worse than an Infidel? I trow not.* 'Tis a mighty thing to destroy a Bishop's Axiom, and nothing can be more proper to do it than a Text of Scripture. Observe the *Axiom*; 'A man may *lawfully* promise to do every thing 'he may *lawfully* do. Now the *Instance*; *Our Saviour commands, If any man compel me to go a mile with him, to carry his burthen, to go with him twain.* From which he infers; *But is it therefore lawful for me to promise this man to be his Pack horse all my Life, and to starve my Wife and Children?* &c. No, no, by no means *lawful*; Besides, you can't be a *Pack-horse*; and your own Instance will not let you be worse than an *Infidel.* There is a great difference between *lawfully promising*, and being *compell'd to do any thing*; and therefore your Instance is nothing to the purpose (I can find no power of Conviction in it, and I am afraid

it.

ſt is like an *Eſtate left in our late* Diego Wickhams' *Will*) becauſe all Compulſion takes away the Liberty of doing, or not doing; Promiſes to do, or not do ſignifie nothing when I am Forc'd, or Hinder'd: Beſides, your Inference is an *unlawful Action*; and you cannot lawfully promiſe; therefore you are oblig'd not to promiſe any man to be *his Pack horſe*, and by that means *to ſtarve your Wife and Children*; and therefore you may not *lawfully* do it. I may *lawfully* promiſe to aſſiſt my Neighbour to *carry his Burthen*; and therefore I may *lawfully* do it. For any thing I know, our Noter may be a good *Lawyer*, but I am ſure he is but a *Dabbler* at inſtancing. To proceed to the Second Inſtance.

Tis as great a Conqueſt for a Philoſopher to refute an *Axiom*, as a General to take a ſtrong Town in *Flanders*; and therefore our Noter brings another battering Inſtance againſt it. I'le aſſure you Mr. *Johnſon*, I have no prejudice againſt your Perſon; I will neither leſſen your Merits nor Sufferings: But I am in the way of writing, Mr. *Johnſon*; my Controverſy is only with your Book; and though *I by my ſelf, I; I ſay that my Motion I was ſure was Right, being drawn by my own Hand* (which *Pag. the 19th.* is more poſitive perhaps than Old *Bracton* would have ſaid) ſo I by my ſelf, I ſay that your Inſtance is wrong; therefore I will mind the Proceſs: *Out of this long and truly impertinent Story, I put this ſhort Caſe: It was certainly lawful for me to ſubmit to this Uſage, when I could not help it; but I had deſerved to die the Death of a Dog, and had betrayed the Rights of an* Engliſhman, *if I had entred into Engagements to abide by it.* Obſerve the

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Conſequence; therefore *a man may not lawfully promiſe to do every thing which he may lawfully do.* O profound Logician!

Now I would fain underſtand how Mr. *Johnſon* will reconcile his *lawfully* doing of that which he tells us was *compulſorily*, *wrongfully* and *illegally* inflicted, and more eſpecially when he declares in his 15*th page*, *That Forc'd Obedience is not the Obedience of Men; It is Paſſive and Dog-kennel Obedience.* If I ſhould purſue this Point, and prove that he hath a Grain of Paſſive Obedience about him, he would certainly hang himſelf; therefore I deſiſt, and won't be guilty of Murder. This is ſo pretty an Inſtance that I can't chuſe but repeat it once more. *It was certainly lawful for me to ſubmit to this Uſage, when I could not help it.* Ay, ay, 'tis very true, too true, we muſt all ſubmit when we can't help it; there's no Remedy but Paſſive Patience: But you know the Old Saying, *Patience per Force is a Medicine for a mad Dog.* Now I don't find by the Story thar you *lawfully* promis'd to ſubmit to this Uſage; which you might have done too, if you had thought it fit; becauſe you tell us, *It coſt you Two or Three Fees not to be kept in* Acta Cuſtodia. So that our Impregable Axiom holds out ſtill, 'That a Man may 'lawfully promiſe to do what he may *lawfully* do.

Having defeated your firſt and Second Line, *jam ad Triarios ventum eſt*, I think I had as good ſtop here, leſt in his *Second Part* I ſhould be noted on as a *Conquering Clergyman*; But the beſt on it is I fear no Character he can give me, and therefore will attack him in his third Inſtance.

At

At the Parliament at Oxford *in* 65, *when they made the Five Mile Act, there was the same enslaving Project on foot, as there was afterwards in Seventy odd, to Swear to the Government in Church and State without Alteration. The Wise Lord Treasurer* Southampton *was against it, and said, that though he liked Episcopacy, yet he would not be Sworn to it; Because he might hereafter be of another Opinion. And perhaps he had been further off from that Oath, if he had lived till now.*

I smell your design in this instance, 'tis to let us know that you don't like Episcopacy so well now as formerly, for any story that you could have thought on, had been as much to the purpose as this.

If the Lord *Southampton* was satisfied with Episcopacy at that time, he might have taken an Oath to it, especially if it had been Enacted into a Law so to do. A Law would have concluded his Opinion, and determin'd his Compliance, till it had been repeal'd; and had he liv'd till now Episcopacy would have been the same thing as then: The Virtual Consent of every individual Person is given when a Law is made; and therefore I must obey when what is commanded is not undeniably a sin; and my Disobedience is a sin, when the matter is *lawful*. So that *rebus sic stantibus*, a man may *lawfully* promise to do what he may *lawfully* do; and if there be an evident and publick Alteration in the Subject Matter, the Obligation ceases: Neither do I apprehend any Reason from the Law of God or Men, but that every Man may swear *Allegiance*, or to be quiet under our present Government (though they would have had things otherwise setled) because a private Opinion

pinion is not to be oppos'd againſt the general Determination of the Body of the Nation; And to me it appears Imprudence and Mockery, that after the *Non-Juring, Paſſive Men* have beat King *James* out of the Kingdom (as far as their Principles allow'd) with their Primitive Weapons, Prayers and Tears; That is, that now we are deliver'd by Providence and Second Cauſes, from Popery and Slavery, that the very ſame men (ſome of which put their Helping Hand too) are praying it back again; for the *French* Court is the worſt in the World to inſtruct Princes to govern according to Laws; and I don't hear Father *Peters* is turn'd Proteſtant.

Now to the part of the Biſhops Paragraph, which follows in theſe words. ' And as it appears that there ' lies no juſt Objection to the ſwearing Obedience, ſo ' there ariſes none from the word *Allegiance*; for that ' being in its Original Signification, nothing but the ' Service that a Vaſſal owed to the Chief Lord of the ' Fee. If the King, is owned in Fact to be our King, ' then he is the Lord of the Fee, and by Conſequence ' *Allegiance* is due to him; Allegiance being alſo now ' in our preſent Acceptation, *An Obedience according* ' *to Law*, that is to ſay, not a Blind nor abſolute Obe- ' dience, but ſuch an Obedience as is defined and li- ' mited by the *Law*, then the Scruple that ariſes out ' of the Word *Allegiance* vaniſhes.

In this ſhort Remnant, our Noter tells us, *there are abundance of things liable to Exception.*

Firſt, *That he out-runs the Conſtable, in taking for granted an Oath of Obedience, where he hath neither proved*

wed bare Obedience, much leſs a promiſe of Obedience inwardly to be due; for which I refer my ſelf to what paſſed on the former part of the Paragraph.

There was no need of a Promiſe of bare Obedience, becauſe they did actually Obey; and therefore the Biſhop argues, as I before obſerv'd; That for that Reaſon they might Promiſe to Obey; and if Promiſe, then Swear. The Biſhop always own'd them to have the Point of Right, and how they came by it, in his *21ſt page*; which I have already taken notice of.

Secondly, *He here gives us a Notion of Allegiance by the halves; for he ſays,* 'It is in its Original ſignification nothing but the Service due to the Chief Lord 'of the Fee. You only give the Biſhop's Senſe by halves; therefore I will recite his own Words contained at large in the *24th* and *25th pages* of *the Paſtoral Letter.* "The very Term of Allegiance riſes out of the 'Feudal Law; by which the Chief Lord of a Fee, 'when he made any Grants to his Vaſſals, took them 'bound in conſideration of theſe Grants, to adhere 'to him, to defend his Perſon, and to aſſiſt him in his 'Wars; but all this being done by the Vaſſals, in 'conſideration of the Fee that was granted, an Original Contract is plainly implied in it; ſo that if the 'Lord of the Fee ſhould go to take away the Fee it 'ſelf, or to change the Nature of the Subjection in 'which the Vaſſals were put by the firſt Grant, then 'the Oath which was grounded on it could not be ſuppos'd to bind them any longer. So that the Biſhop ſuppoſes a Reciprocal Duty between the Lord of the Fee and the Vaſſal, becauſe if the former violated his

Contract, the Obligation of Allegiance ceased.

Thirdly, *He makes the King the Lord of the Fee; to entitle him to our Oath of Allegiance. It is nothing so, for the people of England do not hold of the King, what Holy Church does I know not; they may be his Vassals for ought I know; I am sure I am none.*

'Tis fixing your own private Construction upon the Bishop's Words, when you write as if he should suppose the King to be Landlord of all *England*, or as if *Holy Church* (as you are pleas'd to express your self) own'd or paid any Allegiance different from other people. The Bishop tells us plainly, 'Our Allegiance in 'general is an Obedience according to Law; which he explains; Not a Blind nor Absolute Obedience, but such an Obedience as is defined and limited by the Law. Which imports, that we owe no other Obedience, and therefore if we are commanded to do or suffer any thing that is contrary to Law, the Obligation of our Obedience ceases, and we may refuse it. And here I will insert what the Bishop affirms to this purpose, in *his Measures of Submission to the Supream Authority*; which may serve to clear him from the unjust ond malicious Imputations of ignorant as well as prejudicial Men. *Pag.* 9. 'There is nothing more evident than that '*England* is a Free Nation, that has its Liberties and 'Properties reserv'd to it, by many positive and ex'press Laws: If then we have a Right to our Proper'ty, we must likewise be suppos'd to have a Right to 'preserve it: for those Rights are by the Law secu'red against the Invasions of the Prerogative; and by 'consequence we must have a Right to preserve them 'against those Invasions. It is also evidently declared

'by

' by our Law, that all Orders and Warrants that are
' iſſued out in Oppoſition to them, are null of them-
' ſelves; and by conſequence, any that pretend to
' have Commiſſions from the King, for thoſe Ends, are
' to be conſidered as if they had none at all, ſince thoſe
' Commiſſions being void of themſelves, are indeed no
' Commiſſions in the conſtruction of the Law; and
' therefore they who act in vertue of them, are ſtill
' to be conſider'd as private perſons, who come to in-
' vade and diſturb us.

Fourthly, *He makes a King in Fact to be Lord of the Fee. We have been too long haunted with this word* Fact, *and therefore I will try to lay the Goblin.*

The *Biſhop* hath nothing to do with your *Goblin Fact*; He always own'd the *King's Right to the Crown to be Legal, and by the Virtual Conſent of the People.* If the *Biſhop* chances to write any word, though in the Application of it, it relates to other perſons, without ever weighing, or conſidering the intention or deſign of it, He runs away with his whymſical miſ-apprehenſion of the matter, and from his own miſtake makes and forces the Biſhop to ſay or write any thing to his ſquinting purpoſe. The *Biſhop* applies himſelf to the *Non jurors*, becauſe, as they could not deny him to be *King in Fact*; that is, to be in poſſeſſion of the *Throne*, ſo they ought to ſwear Allegiance to him in conſideration of the Protection he gave them, and that they liv'd under his Government, whether they did or would own him *Rightful King* or not. Your Suppoſition of *Forcible Entry*, which follows, is altogether impertinent, as to the *Biſhop*; becauſe he hath told you over and over, that the King hath a Right to poſſeſs the

Throne, by that Legal Poſſeſſion of it, which was given him by the Lords and Commons.

Fifthly, *He would have people ſwear an Obedience according to Law, in Oppoſition to a Blind and Abſolute Obedience, though they are ſtill to retain their Paſſive Obedience, which is certainly Blind and Abſolute Obedience, or elſe there is no ſuch thing in the World.*

In this place more particularly, I appeal to Mr. *Johnſon*'s greateſt Admirers (if they have but common Juſtice for Truth) whether any *Jeſuit* could have perverted the Intention, or Senſe of any Author more *Villainouſly* and *Bare-fac'd* than he hath the *Biſhop*'s in this Note: Is here the leaſt ſhadow of an Inſinuation of *Paſſive Obedience*, when our *Allegiance* is declar'd *an Obedience only according to Law*; that is to ſay, *Not a Blind or Abſolute Obedience; but ſuch an Obedience as is defined and limited by the Laws.* Now what could have been expreſs'd more oppoſite to *Paſſive Obedience?* Nor can they, or any others, retain their *Paſſive Obedience* if they keep to the Laws, becauſe *Paſſive Obedience* is a tame ſubmiſſion to thoſe *illegal* Commands of a King that are evidently againſt, and tend to deſtroy all Law. No Man hath aſſerted the Laws, and Publick Liberty with more Reaſon, nor more Nervouſly enforc'd than the Biſhop of *Salisbury* (which appears from the Quotation I made out of his *Meaſures of Submiſſion to the Supream Authority.*) And 'tis a baſe Imputation to ſay, *That he would have any body retain the miſtaken Notion of Paſſive Obedience, or ſhews how it ſhould not hurt them*; when at the ſame time he ſo plainly and poſitively declares the contrary. But 'tis enough for Mr. *Johnſon* to make the Biſhop *enter a* Sal-

vo.

vo *for, or to be an high Asserter of the mistaken Doctrine,* when he only mentions the word *Obedience,* as in this place; and much more when he repeats the Highest Principles of *Passive Obedience,* in the *20th page.* Tho at the same time 'tis impossible, if a Man be but honest, or hath but a mean Judgment to apprehend them any bodies (as the *Bishop* supposes) but *the Non-Jurors;* which will evidently appear, if you will take the trouble to read part of the *19th* and *20th pages* of *the Pastoral Letter;* where 'tis as apparent also that the *Bishop* argues from other Principles, *That the Non-Jurors ought to swear to the present Government, even though they should retain, or according to their Highest Principles of Passive Obedience.* I will only repeat a Line or two in the beginning of that Paragraph, to inform you of the *Bishop*'s design. 'But I will in the last place carry this 'matter further, to justify the present Settlement, as 'a thing Right and Lawful in it self. Should I have said, that I was *the Fairest Adversary in the World,* and should have had so many plain Instances of *misrepresenting* plainly prov'd upon me, I should have expected but little Credit to be given to me: But I'le warrant you, *Face and Feathers* will stare it out. And now I'le leave our Noter to roul and tumble in his own wit, and divert himself with his story of the *Welchman,* his *Bow-string* and *Black-Box,* his *Thebæan Legion,* his *Mine-take-it* and *Your-take-it.* And because I will be sure to win his Favour, I do own that I have, and always had as great an Aversion to *the mistaken Notion of Passive Obedience,* as he hath to *Maxims.* But by the way, he must let me be convinc'd by my own following Reasons, though he will not let *the Bishop* by

his;

this; To which I will only premiſe, That 'tis the Nature of Mankind to be eaſier perſwaded and convinc'd by modeſt and plain Reaſonings from their Errors and Miſtakes, than banter'd and hector'd; and that 'tis more Chriſtian and Generous rather to lend an helping Hand to a Blind Man, who hath miſtaken his way, than rail at his Imperfection. I wonder how this *Doctrine of the Croſs* came to be call'd *the Doctrine of Paſſive Obedience*; and I much more wonder how it ſhould obtain ſo much Credit in a Country where the Chriſtian Religion is the Eſtabliſh'd Religion, and the Laws are the Rule and Standard of all Obedience. I think moreover, that Paſſive Obedience is as great a Bull in Terms as *Roman Catholick*, *Univerſal Particular*; for all Obedience is Active, and to Obey is to do the thing commanded; and *Paſſive Non-obedience* would have ſounded much better, becauſe the Deſign of the Doctrine is *to ſuffer* rather than *obey*, or when *I will not obey*; and *the Primitive Chriſtians* were under an Obligation to *ſuffer even to Death rather than deny the Faith they had confeſs'd, and ſo become Apoſtates*. What I apprehend to be the proper and true meaning of the Doctrine, is, *to ſuffer rather than Apoſtatize*. But to reflect on the practice of it amongſt us. As where the *Grand Seignior's Horſe once ſets his Foot, no Graſs grows*, ſo where this miſtaken Notion of the Doctrine takes place, all Laws muſt be trod under Foot: The *Doctrine of the Croſs* was, and is a true Doctrine; but not calculated for the Year 1688. in a Chriſtian legally eſtabliſh'd Government, and is altogether impracticable amongſt us; becauſe if any man, upon what account ſoever, or from whomſoever commiſſion'd, ſhall at-

attempt to take away my Goods or Life by force, or in an illegal manner, I may lawfully reſiſt them, by the Laws of God, Nature, and my Country; Otherwiſe that which ſhould be my Rule, would be my Snare; So that it can be no ſin in me to do what the Laws of God, Nature, and my Country direct. Were I in *Turkey*, and the *Grand Seignior* ſhould ſend an Expreſs to acquaint me, *That I muſt either turn* Mahometan, *or kiſs the Bow ſtring*; 'tis my Duty, and I hope God would enable me rather to ſuffer Death than deny and renounce the true Faith of Chriſt. But there is a great difference between a *Turkiſh*, *Arbitrary* and *Mahometan*, and an *Engliſh*, Limited, and Chriſtian Government. Theory and Practice are two different things, and the latter many times diſcovers the Abſurdity of the former; and I am ſure, though I ſhould have preach'd my Lungs out in the Neighbourhood where I liv'd, not one thick skull'd Miner or Collier would have been perſwaded that 'twas his Duty to ſit tamely with his Hands in his Pockets, whilſt an *Iriſh Dragoon* trimm'd his Ears and Noſe off. Nature, Humane Nature will ſtruggle.

Thus having ſtated this Point, I think it will not be improper in this place to offer my *Sentiments* to thoſe who do not take the Oaths, in relation to *the Oath of Allegiance* which they have already taken, and by which they account themſelves bound up. 'Tis allow'd, that a Law is to be obey'd, and an Oath to be taken according to the ſenſe and intention of the Legiſlators. In the late times there was a diſtinction between the Kings Perſon and his Authority, upon which

which account there was an Oath fram'd to obviate and take away any ſuch Miſchievous Diſtinction, And tho it extended to ſecure the King as to his perſon and legal rights, yet it was never deſign'd as a foundation of an arbitrary and irreſiſtible power, or that the ſubject might not reſiſt any violent and illegal proceedings, and more eſpecially when the whole rights of the Community were ſtruck at, and a ſubverſion of the Government undeniably put in practice. 'Tis Rebellion to invade the Kings right, but not ſo, to preſerve and defend what the Laws and conſtitution of the Government have given me a juſt and legal right and title to. There is a latitude imply'd in this Oath, Unleſs when we take it we ſwear to be ſlaves from that day forward, for if taken in a ſtrict ſenſe it cancels all our natural and poſitive rights and Laws at once; we are bound hand and foot, and only left at the mercy of an Abſolute King, and contrary to all reaſon and juſtice, the Impoſtumated and unnatural Power and will of one, is ſuperiour and preferrable to the good and preſervation of all the reſt of the body Politick: the Original Government was by the conſent of the people, as alſo the form and kind, and the good and welfare of Mankind is the undoubted end of it. *Salus Populi, Suprema Lex.* To which purpoſe I will only add the Opinion of the Judicious and Ingenious Author of the Character of a Trimmer page the 7th; When all is ſaid, There is a natural reaſon of State, an undefinable thing, grounded upon the Common good of Mankind, which is Immortal and in all Changes and *Revolutions*, ſtill preſerveth its Original Right of ſaving a *Nation*, when a Letter of the Law perhaps *would deſtroy* it;

And

And by whatſoever means it moveth, carrieth a power with it that admitteth of no Oppoſition, being ſupported by Nature, which inſpireth an immediate conſent at ſo critical times into every individual Member, to that which viſibly tendeth to the preſervation of the whole: And this being ſo, a wiſe Prince, inſtead of controverting the Right of this Reaſon of State, will by all means endeavour it may be on his ſide, and then he will be ſecure.

But to return to my Noter, who would have done but honeſtly to have clear'd the Biſhop from this falſe Imputation, by informing the World with what he ſays in his 26*th page* of *the Paſtoral Letter*; where he preſumes thoſe Men to have been very much miſtaken, who have taken up an Opinion, 'That there is an uncon-'troulable and Supream Power lodged with our Kings 'by a Divine Deputation, which exempts them from 'being call'd to an account, or reſiſted by their peo-'ple, let their Violations of the Law be never ſo ma-'ny, or ſo Eminent. And in the next page, he proves it from the Original Articles granted by King *John*, which he there repeats with this Inference: 'And the 'Subjects are not only warranted, but requir'd to en-'ter into Aſſociations and Oaths for that Effect. This 'is an Evidence, that by the Ancient Conſtitution of '*England*, there was no ſuch irreſiſtable Authority in 'our Kings, as ſome have been inclin'd to imagine. To which the *Biſhop* ſubjoyns this wiſe and ſeaſonable Caution: 'But after all, if there are any who are ſo 'poſſeſt with their pre-conceited Opinions, that they 'either cannot lay them down, or will not confeſs that 'they have been miſtaken in their *Notions of Politicks*,

'these ought to be very sure that they are in the right, 'before they will adventure, as far as in them lies, to 'undermine and shake the present Constitution. To what base shifts is impotent Malice put, to compass *its wicked*, but *unsuccessful designs*?

But to proceed to the *Bishop's 4th Paragraph*; 'This 'is either true, or those who live upon a Continent, 'and that are subject to the Conquests and Invasions 'of their Neighbours, must be miserable: For tho 'our happy Situation has exempted us for a whole Age 'from falling under any such difficulties, yet this is a 'Case that falls often out in all different States which 'are on the same Continent. Upon which our Noter observes; *This is shifting the Scene; for he knows that we are a World by our selves, and have nothing to do with the Continent. It is a Land-loping Argument, and till we are in the Condition of the* Flanderkin *Towns, he need not urge us with their Practice and Example. And he is wholly out of the way in every word he utters. For we are not deserted or forsaken, nor conquer'd or subdu'd, nor under the power of an Enemy, nor treated as Enemies, nor cudgelled into an Oath of Allegiance, nor ever will be.*

Our *Noter* in this place is *cudgelling and conquering his own shadow*; for the *Bishop* hath not affirm'd that we are so barbarously us'd, but knows that we are in profound peace. What is Reason in *England*, is Reason in *Flanders*, and all the world over; The *Bishop* is only comparing and stating the Point and Case of the *Non jurors* with that of the Subjects on the *Continent*, who are often subject to Conquests. He is not come as yet to the *Merits of the Cause*, but argues, *That a bare possession, which gives protection, obliges those who live under it*

to

to swear Allegiance; and 'tis matter of Fact, that the *Flinderkins* do swear Allegiance to the *French* when he is Master of a Town, and so in like manner to the *Spaniard*; so that he infers the *lawfulness and reasonableness of so doing*; and offers it as a *Reason* and *Argument to the Nonjurors*; and *the inevitable destruction of Cities and Societies if they did not*; and so by consequence, that *Allegiance* is a *diffeasable thing*, and may be transferr'd when there is *a pressing necessity for it*. If I should say, Mr. *Johnson* was wonderfully subject to *error and mistakes*, and that he was no more *Infallible in his Notes* than the Pope of *Rome*, we should have him call it *a Land-loping Argument* in his *Second Part*; but I am sure what he hath noted on *the Bishop's Argument*, by way of Comparison, is *Forreign* and *Outlandish* to the purpose.

But our *weak Noter* proceeds in his mistake, and tells us; *If I were hired to write against the Oath of Allegiance, I would use such Arguments as this is.*

I verily believe you would, because I find by Experience you are very apt to write what is altogether impertinent to the matter in hand, and in most places your Notes are quite contrary to the Point.

Are we in the Case of those that are slaves under the Spaniard, *and slaves under the* French, *that often change their Master, but never their Condition, that are Prize, and re-taken, and Prize still? Let him answer me that.*

I will answer for *the Bishop:* No, we are not. Nor hath the *Bishop* mention'd one word of *Slavery*, or compar'd our condition with theirs. We have indeed *chang'd our Master* some time since, and I think much better'd our condition.

But in all his Travels, could he find no Copy for us to

write after, nor no body to match us with, but a conquer'd People?

The *Biſhop* hath unluckily made uſe of the word *Conqueſt and Invaſions*; tho apply'd to the *Continent*; and our *Miſrepreſenter* will have it, *that the Biſhop is matching our Condition with a conquer'd people.* But I think any man who hath a Grain of Senſe, muſt own the *Biſhop* intended nothing like it; but only as he evidently tryeth to prove *the Abſurdity and Falſeneſs* of *Indiffeaſable Allegiance.*

Mr. *Johnſon* tells us; *I love to talk with Maxims as I do the ſight of an Aſs, who looks like Gravity and Wiſdom, and is not.* I know the Reaſon of it, a Jeſt upon an Aſs is thrown away, and *Maxims* are ſuch wiſe and grave things, that they are above the ſhort reach of your Underſtanding and then you loſe an Opportunity of ſhewing your dogrel parts. But to the other part of our Paragraph. ' For if ſubjects owe their natural Prince ' ſuch an Obſtinate Allegiance that neither deſertion ' nor conqueſt can diſſolve it, then in what a miſe- ' rable condition muſt they be, when they fall under ' the power of their Enemy, that never thinks himſelf ' ſecure of them, but treats them ſtill as Enemies till ' they ſwear Allegiance to him; upon which obſerve ' our Noter.

I can tell him (And that's all, I know you can't prove it, and I am ſure the Biſhop is not apt to beleive every thing you ſay) *that Allegiance is ſo Obſtinate a thing that neither deſertion nor conqueſt, nor any thing in the World but what is intrinſical to it* (*that is breach of Covenant or conſent of both parties*) *diſſolve it: It is a moral duty, and Heaven and Earth may paſs away before Allegiance can paſs away.*

Sincerely

Sincerely, Mr. *Johnſon*, I thought you had been a better Lawyer than to tell us that Allegiance is a Moral duty, I always apprehended it to be a Legal Duty, and Having a *Gude Memory* I remember you tell us in the 21ſt page, *that beſides the ſervice due to the Lord of Fee, as it was the Duty that the Liege Lord owed to his Liegeman.* I muſt confeſs I never met with *Lord in Fee*, *Liege Lord*, or *Liegeman* in any book of Morality, or that treated on Moral Duties, that I ever read. But Mr. *Johnſon* is *a great Scholard*, and hath convers'd with old muſty Books which I never ſaw.

Now, for want of judgment you are prophaning Scripture with your *Heaven and Earth may paſs away before Allegiance can paſs away.* I ſuppoſe I ſhall have a convenient opportunity to prove, *that Allegiance may paſs away*, in this page, or the next; therefore I'le defer it.

Our *Noter* is now upon his *Queries*, which I will anſwer. *As for Deſertion, we muſt firſt know what it is, before we can know whether it will affect our Allegiance. A Soldier's deſerting, and running away from his Colours, we know; but what is this to deſerting a Crown or a Kingdom?* 'Tis juſt like a Soldiers running away from his Colours; 'tis running away from his Kingdom. You ask, *Did the King deſert willingly or unwillingly?* I believe *unwillingly*, becauſe he would have willingly ſtaid and ſet up *Popery and Arbitrary Power*: Beſides, I am ſure he had no ſuch Kingdom to go to. *Did not his people deſert him firſt?* No; he deſerted his people firſt, in that he diſſolv'd our *Allegiance*, and deſtroy'd our Laws with his *Diſpenſing Prerogative*, and by employing *Papiſts*, who were incapable by Law to act in the Government; and then becauſe we were ſuch fooliſh Paſſive

five Rebels, who would not help the *Irish* Dragoons to cut our own Throats, he withdrew, and left us in a ſtate of *Anarchy*; but we took care not to continue ſo long.

The matter of Fact in truth is this, K. *James* reſolv'd to bring in *Popery and Slavery* upon us. The generality of *the Nobility, Gentry, and Common People*, were reſolv'd neither to be *Papiſts or Slaves*. Our deſperate Circumſtances were repreſented to the P. of *Orange*, who readily engag'd to attempt our Reſcue. He came; The unconcern'd Nation did not think it an *Invaſion*, but were rather glad of an opportunity to free themſelves from thoſe *imminent and real dangers* they were ſurrounded with. Upon which account ſome joyn'd with *the Prince*, others expected *the Event*. The *Officers of the Army* thought themſelves under no Obligation by K. *James*'s Favours, to betray their Country, or draw their Swords more effectually to deſtroy their *Liberties and Legal Rights*; (which would have been the conſequence of their ſucceſs) and therefore would not ſacrifice theſe for any future precarious Intereſt, when 'twas viſible their former Advancements were only deſign'd for ſiniſter ends; and they who would not promiſe to do every thing they were Cloſeted about, or what Father *Peters* thought neceſſary to carry on their deſigns, were either frown'd on, or diſplac'd. The King's truſty *darling Subjects*, the *Papiſts*, who would *live and die with him*, they threw down their Arms, deſerted, and were ready to run into Awger-holes, when a *Sham-Declaration* threaten'd to leave them to the mercy of the Army, *Fin-landers* in *Bear-skins*; and *Mirmidons* with *broad Swords, and bright Armour*. As for what follow'd, K. *James* may thank

him-

Himself, his Bigottry, and Prince-destroying Caterpillars. Experience hath always verify'd what *Seneca* the *Tragedian* hath observ'd, speaking in the Person of K. *Agamemnon*:

Violentum nemo unquam Imperium continuit diu, Moderata durant.

Well, now we are coming to the Merits of the Cause; Had the people reason to forsake K. James *or no? Had he forfeited? Had he broke his Allegiance* (let it be some other Law-word; for I never heard that the King owed Allegiance to his People) *first; Was he the aggressor?* Yes. The *Bishop* owns all this that I have answer'd, in his *Pastoral Letter*, and was one of those who actually came with the Prince to rescue us, and to re-settle and preserve our Government according to its Legal Constitution. But the Argument the Bishop employs to perswade *the Non-jurors* to take the Oaths, is, from the mischiefs that attend *Indefeasible Allegiance*; and that 'tis no true Maxim, *that the bare desertion of* K. James, *without considering the Cause, was a sufficient ground for the Non Jurors to comply, and take the Oaths.*

I am indebted to you a Proof, *that Allegiance may pass away*, and I will discharge it with five of your own words (which you little dream'd would do it) *What is impracticable is void.* Our Allegiance to K. *James is impracticable*; therefore *'tis void.* For if we are here, and K. *James* is I know not where, we can't pay our Allegiance to him; and therefore must transfer it to *the King in possession*, who protects us. In the next Page you say, *If he deserted, he was forced to desert; for the very ground he stood upon fell from under him.* But what wicked Rogues do you think undermin'd the ground he- pag. 37.

he ſtood on? Why, Father *Peters*, and the reſt of the *Jeſuits and Monks*, who work'd night and day to undermine and ſubvert the Government: The very Spawn of thoſe who undermin'd, and laid Powder, with a deſign to blow up your Patrons Predeceſſors.

So much for Deſertion (and ſo much for nothing to the purpoſe); *Now for Conqueſt.* Tho there is a great difference between ſaying what could and might be done, and what is actually done; yet Mr. *Johnſon*, I muſt beg your excuſe for a page or two on this Point; and tho you have taken the liberty to reflect on *Kings*, *Marquiſſes and Biſhops*, with ſeveral other of *the Nobility*; yet I have ſo great a deference to, and muſt be concluded by all Deciſions of the *great Council of the Nation*; and I am convinc'd it would be a great piece of Imprudence, as well as Impudence, to offer any thing on this Point, tho it were agreeable with my private Sentiments; and therefore as you have been bantering upon *partial*, I'le endeavour to repay you in your own Coin, in your ſuppoſition of a true *Conqueſt*. The Point you propoſe, is, *Whether a true Conqueſt diſſolves Allegiance?*

Suppoſe a King and his people (*who are all of a piece, till either of them break Faith with the other*) *are both run down, and fall under the Chance of War. It is no matter which of them is in the Conquerors hands, becauſe they are all as one. If their King have that hard fate, they muſt either reſcue or ranſom him, tho their private Money and their Church Plate go for it. And if any of his people fall into the Enemies hands, he muſt do the ſame by them.*

I perceive already we are like to have a rare *Quixotian Conqueſt*. Our *Noter* ſuppoſes a King and his people (of one individual and indiviſible piece) to be conquer'd.

quer'd. Well, what then muſt be done? *Why, if their King have the hard fate, they muſt either reſcue or ranſom him, tho their private money and their Church-Plate go for it.* Why not their own *Houſe-Plate*, Mr. *Johnſon*? But I preſume he ſuppoſes the *Conqueror*, or *his Soldiers*, had ſecur'd that before, or that *the Church Plate* might be better ſpar'd. No, no, the poor ſolitary King is only conquer'd; and in this part of the ſuppoſition, the people are in a pretty good condition. But, Mr. *Johnſon*, in my Opinion this was a cleaver *Tip* of this Conqueror too, only to *tip the King down*. By the ſtory, this *King of yours* did no more *carry the Government in his Pocket* than K. *James*. But 'tis an improper time, Mr. *Johnſon*, to reſcue a King, when he is truly and wholly conquer'd; and what ſhould he be ranſom'd for, when his Country was loſt, and in the Conquerors poſſeſſion. To proceed: *And if any of his people fall into the Enemies hands, he muſt do the ſame by them.* Very true, *One good turn deſerves another.* I thought, Mr. *Johnſon*, you had *ſet aſide partial Conqueſt, and were come to that which was true and total*; and if ſo, you would have out-do ne all our *Conquering Biſhops*, which you tell us, *meant that K. James was conquered, and not the Nation*, becauſe you now ſuppoſe the people ro be conquer'd, and your *Eutopian King* unconquer'd. But the truth on't is, you run away from the Point here, as you have done all along in your *Notes*; and we find only a few Priſoners taken, and no true Conqueſt, according to the ſuppoſition. *If neither of them can do this, but they are over power'd, and unable, the next thing is to adviſe the party that is in the Briars, to make the beſt terms they can*; pag. 40.

Redime te captum quam queas Minimo.

If neither of them can do this, but they are over-
pag. 27. power'd, and unable. Oh hard fate! *What a Fer-*
vour would such a Conquest leave upon this King
pag. 35. *and peoples minds!* Prithee, Mr. *Johnson*, (I know
your Soul pity'd the Case of the miserable Flanders-
kins) give this distress'd King and People your sage ad-
vice. And in return of your kindness, I'le advise you
to get clear of this Briary Supposition upon very easy
Terms; Own you did not write it in one of your lucid
Intervals.

We must not forget the Inference which follows:
But how then does Conquest dissolve Allegiance, when it is
plainly the agreement of the parties themselves, which sets
them free from one another. I am of Opinion, the sober-
est man in *Bedlam* cannot imagine how, from your Sup-
position, which is *partial*, *total*, and all the while No
Conquest at all——*Risum teneatis.*

But to proceed to the last part of this Paragraph:
'Now all the true Maxims of Government being such,
'that they must tend to the preservation, and not to
'the ruin of Mankind, it is certain that all those are
'false which tend to the inevitable destruction of Ci-
'ties and Societies; and therefore this of an indissea-
'sible Allegiance must be reckon'd among these, since
'the fatal Consequences that must attend upon it are
'evident; and this is the Opinion in which all who
'have considered this matter, either as Lawyers or Ca-
'suists do agree.

I have ever had a great aversion to all Maxims of Go-
vernment, true or false; for there always lies lurking this
Deceit in Generals and Universals, that tho they be true
for the most part, yet they are conceiv'd in Terms large e-
nough

nough to be falsly applied; and then they become false, and are usually the Tools that dishonest men go to work with: And I never saw a man deal in transcendental Politicks, which are over our Heads, and avoid coming down to particulars, and to the point, but with a purpose to deceive.

But why an Aversion to true Maxims, Mr. *Johnson*? Maxims are Truths of Quality, and ought to be respected and lov'd as well as meaner Truths: If I had not prov'd your Maxim of Indefeasible Allegiance no true one, you would have thought me very simple and unmannerly, if I had any ways express'd my hatred to it, only because it was a Maxim. What is true, and of use, ought not to be rejected, because it may be abus'd and perverted by ignorant and malicious men. And by what I find in your *Notes*, you have avoided coming down to Particulars, and the Point, either for want of Judgment, or to deceive your Readers. But the Bishop of *Salsbury* may thank your roaving Brain, in that you have only transcrib'd his Oracular Maxim, and past it by unnoted on at present. Our *Noter* hath such an Exalted Imagination, that no meaner a Ghost can enter into it, than that of a *Duke or Bishop*. But I will offer my presum'd advice, that for the future you be not too witty and severe on the Remains of so Judicious and Learned a Prelate as Bishop *Sanderson*, (tho at the same time the greatest Men are but Men, and subject to mistakes as well as the most inconsiderable) lest when the Renown'd Mr. *Johnson* shall be no more, his *Notes* shall be trampl'd on like common dust.

I have been credibly inform'd a matter, not unknown to a Lady of great Honour, that Mr. *Johnson* hath been offer'd very good Preferments (by the means of the Bi-

ſhop of *Salisbury* too) ſince the Revolution; but what's a Deanary to a Mouth-watring Biſhoprick or Archbiſhoprick? Now to ſpeak with the Freedom of an honeſt *Engliſhman*, I am glad that I am engag'd with *Mr. Johnſon*, and not *Your Grace*; becauſe, if we may believe your own envious Remarks on Epiſcopacy and Biſhops, *tam vivos quam mortuos*, dead and alive, I am apt to conjecture, we ſhould have had a Wolf in Sheeps cloathing. Well, but as Monſieur *Montaigne* ſays, ſince we can't all be great, let us have the pleaſure of railing at Greatneſs.

Our *Noter* hath ſpar'd the Biſhop's Maxim at preſent, and hath brought a Volunteer to the ſtake. *Neceſſity has no Law, is another Maxim, but it is pity there is no Law for it; for it has always been on the Court ſide, and never on the Countries, tho one would think the Maxim lay equally betwixt them both; but the truth of it is, they either are, or ſhould be all one.*

Try your Intereſt, Mr. *Johnſon*, the next Seſſion, and procure a Law to be made againſt all Maxims but your own. I warrant, we have ſome Old Story of K. *Charles* the firſt's time, or of ſome dead Lord Chief Juſtice to be hook'd in, which ſignifies nothing to the Maxim, which all Mankind have a Right and Title to. A pretended Neceſſity is no Neceſſity; and a Real Neceſſity ſupercedes, and is ſuperiour to all Law. The Court and Country agree very well together, and may equally make uſe of the Maxim. So that the Subject of theſe Two Pages, as of divers others, are but as feathers to ſtuff out our Noter's bulky book.

And now I leave it to the Judgment of the impartial and unprejudic'd Reader, whether Mr. *Johnſon* hath ei-

either *answer'd* or *destroy'd* the Bishop's Reasons and Topicks offer'd to the *Non-Jurors*; He hath positively affirm'd many things, but propos'd no one Argument to prove, That bare Possession doth not entitle a King to our Allegiance, or that Desertion is not a sufficient Argument to transfer it; or that Allegiance is indissolible: So that upon the whole matter, he hath only forced and misrepresented the Bishop's Design and Sense, and hath endeavour'd to confirm and continue the *Non-Jurors* in their Opinions, if they will not come up to his own.

As to the remaining part of his book, which is a kind of confus'd Narrative, or Invective against former mistakes and mismanagements, and of scurrilous Reflections of his own, I do not see any good can be intended or proceed from it. Nor is this, or any other, a proper time to rake into, and revive the expiring Differences and Divisions that have been amongst us: Nor can it any ways promote, but visibly tends to obstruct the publick good. Come, come, Mr. *Johnson*, we complain of our fore fathers, and censure former Transactions; and succeeding Generations will do the same by us, in that we have been too much addicted to our own private humours and Interests, instead of laying aside all foolish Animosities, and joyning hand in hand to act seasonably as well as vigorously against the common Enemy. But there always was, and is, and ever will be, Fools, and Knaves, and Madmen, who did not, do not, and will not see the true Interest of their Country. Some Men who prefer their own ungodly gain, private Revenges and Picks, who don't care whether the floating Island sink or swim, if they do not sit at Helm,

Helm, tho unable and incapable to steer the least Cock-boat: But notwithstanding all this, Men had always different Sentiments of things; and 'twill be for the most part found as equally impossible to perswade a considerable number of men, tho the matter be in a manner obvious and plain, unanimously to assent to the *how*, and *what is to be done*, as to do it. Mr. *Johnson*'s angry and peevish, because all Men did not see with his Eyes, and judge by his Sentiments; when at the same time they know him to be subject to Error and Passions as well as others; and they who are imperious and supercilious in their Positions and Dictates, must expect to meet with Opposition and Reflections. No meer Man was ever in the Right in every thing he did or said, unless we will be so Phantastically credulous as to believe him to be possess'd with an Almighty Attribute of Infallibility; yet humane Nature apologizes for all that's mistaken through weakness and misapprehension, without Perversity and Obstinacy. Let Mankind jar and quarrel, the World rubs on in its Old Course; One Generation passes away, and another comes, and there is nothing New under the Sun. In our late Reigns the Bullet hath had its swing both ways; but in all Reigns, the Moderate Men have preserv'd this Nation on its true *Basis*, and defeated the designs of all *Achitophels*, whilst *Whig* and *Tory* have been manag'd and out-witted by those, who were Enemies to both, and laugh'd behind the Curtain (as the *French* did formerly at the *Dutch* and us, who were both bubbled by the same methods) to behold their designs carried on by turns with a bitter, but imprudent Zeal. 'Twas the Observation of that great Statesman and Soldier,

dier, the Duke of *Rohan*, That *England* was a great Beaſt, and could not be deſtroy'd but by its ſelf; and therefore the *French* King, being no Fool in Politicks, thinks he can do nothing ſo much to his own advantage and our prejudice, as to divide us, and hath ſent over theſe following Inſtructions with his *Lewidores* to his Emiſſaries here amongſt us, and all under the diſguiſe of Pity and Compaſſion for the miſerable condition we labour under.

The firſt thing they buz in your Ears is, *The Church, the Church; Oh the Church!* Now I would know of any man, in what danger the Church is at this time, when it has the ſame Laws to ſupport it, the King and Queen, Zealous Profeſſors of its Doctrine and Diſcipline, and in a manner the whole Body of the Nation, (eſpecially all thoſe in Employments) of its Communion. 'Tis true, the Law hath given the Diſſenters Liberty of Conſcience, and 'tis the Opinion of Wiſe Men, 'twill leſſen their Number; howſoever, their Mouths are ſtopp'd, and by this means we are more united, and our Charity is more enlarg'd towards each other: I dare be bold to affirm, that were our Lives as generally ſound and good as our Doctrines, few of the wiſe and ſober amongſt them would diſſent from us; and I have obſerv'd in thoſe Pariſhes where the Miniſters honeſtly and conſcientiouſly diſcharge their Duties, there are but few Diſſenters. But we have ſome amongſt us ſo wiſe, as to think the way to reſcue the Church out of its contriv'd danger, is to bring Father *Peters* back with *French* Dragoons, to be Shepherds to take care of our *Engliſh* Flocks, which is the true meaning of their conceal'd deſign.

The

The next doleful Topick is, *the Taxes, the Taxes*: But commonly they complain moſt, who pay none. 'Tis true, *the Taxes are great*; but was there ever more occaſion than now? Is our *Religion*, our *Liberties*, our *Properties* dear at any price? No *Miſer* but will part with ſome of his *Money* to Purchaſe theſe, becauſe it gives him a ſure *Title* to the remaining part, and makes him live eaſy. Compare our *Condition* with that of the *French*; our *Taxes* are given by our own Conſents; no forc'd *Impoſitions*; no *grinding Arbitrary Gabells*; our *Money* is not call'd into the *Exchequer* at a low rate, New-coin'd, and Paid out for more than 'tis Current: New *Offices* and *Officers* are not Eſtabliſh'd to Oppreſs the *poor People*; theſe are *preſſing Miſeries* we only hear of, and our *Enimies endure*. We are told the *Nation's Impoveriſh'd*, our *Money* is all *Tranſported abroad*: But how doth this appear? Is the *Luxury* viſibly leſs than formerly? There is little ſign of *Poverty*, when *Buildings*, *Furniture*, *Equipage*, *Cloaths*, all things that are Coſtly and Expenſive are to be ſeen every where; *Land* keeps up its Price, notwithſtanding its *Taxes*, and there is nothing to be Sold a Bargain, but there's a *ready penny* for it. Nor is it an Indication of *Scarcity of Money*, when above a *Million* is ſubcrib'd to the *India Company* in ſome ſhort time; and almoſt a *Million Voluntarily Advanc'd* in two Months on a *Lottery Fund*. What a prodigious quantity of *Plate* and *Jewels* is there in the Nation at this time, which is of no more uſe to the *Publick* than if it were Earth? But, tho all this is true in Fact, and every where Evident; yet our noiſy *French* Schreech-Owls are whi-

ning,

ning, *Poverty, Poverty*; I believe their own *Penſions* are not ſo well paid as formerly, and that *France* is the more proper place at preſent for their croaking Notes. But they ſubtilly intend that we ſhould hoard up our Money, with other Riches, till ſuch time as they have taken *Flanders*, and conquer'd the reſt of *the Confederates*, and then they will be at more leiſure to come and diſpoſe of it.

They tell us too, that *all our Ships are taken, and that we have no Trade.* It is not to be deny'd but that we have ſuſtain'd great Loſſes; but then our Merchants, to make amends, have had conſiderable Gains by the good Markets they have found for their Commodities, both abroad and at home: We have never had greater Exportations, and 'tis not to be wonder'd at, that many Ships are loſt, when our Enemies Ports lie ſo obnoxious, and their whole Force is converted into Privateering: Nor is all our Naval Force ſufficient to ſecure us in every part of our Trade, tho our Enemy were not near ſo ſtrong as he is. But our Trade ſtill goes on, and the benefit accrues to every part of the Nation; when our Loſſes only enrich a few Maritime Towns, and *the main Continent* at the ſame time ſuffers extreamly, occaſion'd by a total decay of Trade, which with their other inſupportable Oppreſſions, will in ſome ſhort time reduce them to the utmoſt miſeries.

But I hope a little time will diſcover who are in the better condition, the *French* who take all, or we who loſe all; I am apt to believe all is *not Gold that gliſters*; and had our *Lewiſites* ſuch Extraordinary Accounts from *France*, we ſhould not be long troubled

with their Company here; but they have shew'd themselves such unthinking creatures, that *the Mobb* begin to laugh at them and *their Politicks*, which are but Skin-deep, and are like to do but little mischief for the future.

Another Instruction is to *traduce, and rail at the Parliament men*, because they Vote *a vigorous War against* France, *and Money to carry it on*; to call them *Courtiers*, and *Pensioners*: I am apt to believe the Friends of this Government would think them *French Pensioners*, if they did not do what necessarily tends to our preservation; and 'tis a Malicious and Villainous Imputation to say, *That our Representatives are, or must be pensioned not to destroy us.*

I might instance several other of their little Artifices to amuse the weak and unsteddy Minds of those who are frighted with their own shadows; but they have found so little success, that 'tis as little worth my pains to reflect on, as theirs to publish them. But I will suppose the worst, and what these Men boast, *That the* French *King is Strong, powerful, and Rich, and that there is no prospect that the War will end in 2 or 3 years.* What then? Shall we tamely and foolishly submit to his intolerable Yoke? Shall we sneak for a Peace to him, whom neither *Oaths*, *Sacraments*, *Treaties*, *Articles* or *Edicts* can bind? No, no, let those who are *for Slavery and Wooden Shooes*, go flatter their Grand Monarch, lick and live on *Dionysius*'s Spittle, whilst every true *Englishman*, with our *united Confederates*, will resolve to pursue Nobler and greater Ends, vigorously endeavour to the utmost Extremity, either to power and force the Disturber of Mankind to such a

Peace

Peace as shall prey on, and vex his ambitious humbled Soul, and make us all secure beyond the Humane Probability of a Relapse, or bravely perish in the Attempt.

'Twas a brave *Genius* that exerted it self amongst the *Romans* of Old, when two Great Men Voluntarily embrac'd Death, the one to preserve; the other, because he would not out-live the Liberties of his Country. Let *England* once more hold the Ballance of *Europe*, retreive that Envy'd Power, which will make us both a Safe and a Great People. We have a Noble Example to imitate, who exposes himself to, and undergoes *Herculean* Labours and Dangers, to support and rescue the Miserable and Oppressed, who attempts to break the Fetters design'd for *Europe*, and to chain up that insulting Power which hath been too long employ'd in devastations, and the destruction of Mankind. Whilst our King shines with his own unsully'd and unborrow'd Glory, and like the Sun, with his kindly dispers'd Influences, warms and cherishes every Confederate and Ally; The flatter'd Grand Monarch, with his false Light and weak Beams, visits only *Turks* and *Tartars*, and his own Slaves, and like the Moon, with her borrow'd gloomy Light, and comfortless Heat, instead of refreshing, only shines on Bats and Owls, and Beasts of Prey.

I will not positively affirm, whether I am in the right or wrong, in what I have offer'd in this Digression; Neither do I impose my private Opinions on any Man, or will be concern'd whether they gain Assent. But this I will say, my Pen writes my real Thoughts and unbrib'd Sentiments, and as my intenti-

on is neither to pleaſe or diſpleaſe, ſo neither am I afraid to expoſe any Truths that may be uſeful and ſerviceable to the Publick; and one would think the meaneſt Reaſons and Motives ſhould be of force to perſwade Men 'tis their Duty to omit no Opportunity to do what may tend to the advantage of their Native Countrey, and not fooliſhly and treacherouſly to betray it.

But to return to my Noter, who ſhould not have heard of me, if his unſeaſonable, miſtaken, and malicious Notes had not appear'd; I know no End they can be deſign'd for, unleſs to divide us; and I am ſure 'tis the Judgment of others, that they chiefly publiſh his own Ill-Nature and Indiſcretion. 'Tis our buſineſs at preſent to look forward, and let paſt Miſcarriages and Miſ-managements be as ſo many Light-Houſes or Buoys to ſteer our Courſe ſo as to preſerve us from a total Shipwrack. I know of no Grievances, No Arbitrary Power, No Illegal Practices now on Foot; moſt men have quitted, and are convinc'd of their former Miſtakes, and do believe that we have Laws, and Rights, and Liberties, and that they may be preſerved and defended, ſo that Mr. *Johnſon* might have ſpar'd, or employ'd his pains to a better purpoſe. 'Tis true, the Ill-Natur'd World are pleas'd with ſharp and bitter Satyr, whether the Subject of it be true or falſe, and ſome mens Notes are read much to the ſame purpoſe, as the Mobb Liſten, and are tickl'd with the Humours and Wit of a *Jack-Pudding*; they laugh all the while they ſtay, but are not a Dram the wiſer when they go away for his impertinent Stories, and ſcurrilous Jeſts. What relates to your following Maxim, p. 46. (it being privately tranſacted, and deliver'd as a private

vate Opinion to my *Lord Ruſſel* by way of Letter) I am altogether a ſtranger to that matter how it was ſtated, and therefore have nothing more to offer about it, but that I am perſwaded it was deſigned with a good intention, and that the publiſhing of it at this time is inſignificant, and can ſerve to no other end, than to diſcover your own inveterate ſpleen.

If it be an Honour and Reputation to a man of Learning (as certainly it is) to own and retract an Errour and to embrace the truth, by what Motives, or at what time ſoever he Apprehends it, Why then ſhould the Learned *Dean* of St. *Pauls* lye under an Imputation for owning his miſtakes. The greateſt men ſometimes err, miſconceive, and are eaſily carry'd away with a current, tho miſtaken Opinion. Some indeed are ſo obſtinate, and proud that they rather perſiſt to eat ſowr grapes, than diſcover a weakneſs in their choice; but it ſhews a man hath a true reliſh for truth, when being convinc'd of his former Errour, He readily embraces her. The ſame Principles and reaſons which convince me, have not perhaps the ſame force with another man, occaſion'd by our different conceptions and Judgments, therefore we muſt bear with, and believe the beſt of each other. Could we ſuppoſe an equal capacity to Judge, we might conclude that moſt men would have the ſame ſentiments of things, preſuming they were alike Impartial. But there are weak Judgments, Prejudices, Prepoſſeſſions, Intereſts and Paſſions, which like ſo many ſtrong Biaſſes draw and incline us from truth. 'Tis a Cenſorious and uncharitable opinion poſitively to affirm, that Intereſt without any conviction hath changed a mans ſentiments,

ments, And the *Deans* Works expreſs ſo deep and Noble a ſence of Religion, that I ſhould think it a ſin in me, to harbour the leaſt thought, that he ſhould make ſhip-wrack of his conſcience for any advantage whatſoever. If the *Dean* hath been miſtaken in his caſe of Reſiſtance, I am ſure Mr. *Johnſon* hath miſrepreſented his ſenſe (according to cuſtome) in his caſe of Allegiance, for the *Dean* hath not *Authoriz'd Tyranny in Title or Uſurpation*, but only endeavour'd to prove how far our Allegiance is due upon ſuppoſition, or even tho we were under a Tyrant or uſurper, which miſapprehenſion he obviates in the preface to his caſe of Allegiance, and declares our preſent King to have a different title from that of Uſurpation. I will not trouble my ſelf to repeat or reflect on his confus'd medly of ſtories and tranſactions in the late Reigns, we all very well remember the Illegal and Arbitrary proceedings, from which we have had a happy deliverance, and for which an act of Oblivion is paſt, And I ſee no Reaſon why any man ſhould peeviſhly vex himſelf for what is paſt and cannot be recall'd; If men had been Honeſt and for the publick good of the Nation, things would not have been manag'd as they were; but at preſent we have no fulſom Addreſſes with falſe names no *Oxford Plot*, *Iriſh Court Witneſſes*, *Noli Proſequi's*, No diſpenſing power, Nor are New Charters ſent into the Country to eſtabliſh a new kind of Government, but all things go on in their proper Channels, the Laws take place and the ſeats of Judicature are fill'd with Men of Integrity and Abilities, who will not be made State tools, nor brib'd or frighted from what is Law. If Mr. *Johnſon* had look-

Pag. 55.

ed

ed behind the Curtain too, He might have ſeen ſeveral new actors, who were thought too Honeſt to have any part in the adminiſtration of Affairs in the late Governments, therefore he might have omitted his fooliſh and impudent ſuggeſtions as if arbitrary powers were forgeing on the Court Anvil. He might have ſpar'd his inſolent and uncharitable reflections as if thoſe who have been advanc'd and employ'd at Court, were for expoſing the Kings Perſon in *Flanders*, whilſt they Domineer at home. Mr. *Johnſon* becauſe he looks on himſelf as the *Houſe of Commons Champion*, takes a great deal of Liberty to beſpatter whom he pleaſes. But wiſe Men always deſpiſe the Aſperſions of a Cruz'd Underſtanding and an evil tongue, and a Certain Philoſopher aſſures us, that if an Aſs ſhould Kick a Man, He would be the greater Braſt of the two, if he ſhould Kicke him again. But who could have Imagin'd that Mr. *Johnſon* who conceits himſelf qualifi'd to Govern a Kingdom, to direct King, Lords and *Commons*, ſhould be out in his politicks, and becauſe *Ariſtotle* in his politicks is ſevere upon Guards, therefore He would have no ſtanding Army. There is a great deal of difference between having Guards, and an Army to protect and ſecure our liberty and Properties, and on the contrary to be employ'd to deſtroy them; beſides times and ſeaſons Change and vary, And Kingdoms now muſt Arm to defend themſelves againſt a Popiſh Tyrant, who with a Saracen-like Head, Sawcer Eyes, a wide throat and inſatiable ſtomach, attempts to devour and ſwallow up his neighbours Cities and Territories. Mr. *Johnſon* thinks we have no buſineſs in *Flanders*, but I preſume he may be miſtak-

en,

Pag. 80. en, for the preſervation of *Flanders* was always eſteem'd the Intereſt of *England*, and 'tis but Common Prudence, that when our neighbours Houſe is on fire to help to quench it before it comes to our own; who can foreſee the ill conſequences of *Flanders* being intirely in the *French* Hands? The *Dutch* will be oblig'd to make peace, and perhaps Joyn with the *French* who make a great figure at Sea, and then we may want Crutches to ſupport us, and keep the ſeat of the war out of our own Country. The reſt of the Confederates will ſoon be overpower'd, and forc'd to any terms; But ſo long as we unite our forces to protect and defend each other, (upon which the ſafety of the whole Confederacy depends) we ſhall be ſafe and ſecure, becauſe in all probability the force and weight of Confederated Nations is not long to be reſiſted, and like a bundle of Arrows, when taken ſingly, are eaſily ſnap'd aſunder, but when bound up together, reſiſt the ſtrongeſt Power. We know the Sea is our Element, and the cheifeſt ſtrength of our *Iſland* is ſhipping. Nor hath our Naval force been ſo much neglected as Mr. *Johnſon* Inſinuates: 'Tis the opinion of ſome, that Our maritine affairs have not been ſo well manag'd in ſome particular caſes as they might have been. But I hope our bought experience will make us wiſer for the future, and that the force of our Fleets may be ſo employ'd, as to retreive our loſſes, and give more ſecurity to our trade: But a great many ſhips miſcarry becauſe our Merchants for their private advantage, trade without Convoys, but in time they will be ſenſible, that 'tis better to come to a late Market at *Cales*, than an Early one at St. *Maloes*.

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Maloes. The Refin'd politics, and the other prevailing Methods of *France*, had so far obtain'd, as to blind the Eyes or lull asleep their impolitick neighbours; insomuch that they have been so far from opposing, that they have raised them to their present Grandeur; and 'tis well, if their late discover'd mistakes, and united forces have power to secure themselves, and reduce their encroach'd Enemy within his proper bounds. For as in diseases, if timely discover'd and oppos'd, they are easily cur'd, but when by neglect, or increasing the causes, the malady becomes Chronical, it requires time, skill and the utmost application to restore the body to its former sound Habit. 'Tis true, we alone have been an overmatch for *France*, and so hath *Spain*, what then? Time and Circumstances alter the unsetled affairs of this world, and *France* is now too strong for both, and yet in the reverse of things it may be too weak for either; but it matters not what a Kingdom was, but what it actually is: Mr. *Johnson* tells us, *tho such a raw thing as our present Militia does well enough to keep House; Yet it must be a well train'd, if not a Veteran Army that shall do any great matters abroad.* To which he subjoyns *What then? shall we have a mercenary Army to supply this defect, and loose* Old England *to win* France *? I hope not, but so it would be; for a standing Army plainly destroys this Government.* Pag. 82.

If our Mercenary Army can but win *France*, Old *England* will of Consequence be preserv'd, and not lost; and then there will be no need of a standing Army; and I dare engage King *William* will send his

Danes back, as you inform us *Knute* did.

Pag. 83. A standing Army employ'd against *France*, tends to preserve our Government. 'Tis not very Politick to send away our Forces, when we have most Occasion for them; and 'tis our true Interest to employ Forreigners; for it will both preserve our People at home, and when the Disbanding Time comes, those Officers who have serv'd their Countrey, may be easier provided for; and perhaps we may have fewer Theives.

Pag. 85. Mr. *Johnson* tells us, *He doth not love Digressions*; but at the same time he hath

Pag. 59. taken leave long since of his *Point of Defence*, and hath been only Digressing from one incoherent Story to another, for thirty Pages together; some men are pleas'd to reflect on the past Dangers and Misfortunes they have escap'd and out-liv'd, whilst others fret themselves and lose their present pleasure, because their Thoughts are wholly taken up with past Oppressions and Plots, and writing Invectives against those who have never injur'd them. If it be difficult for those who have deserv'd well to find Friends, 'twill be the highest Imprudence to demean themselves so, as to disoblige those who have Endeavour'd to serve them. How many Men have lost their best Friends, nay Created Enemies, rather than conceal or check a sower unmannerly Humour? What Reason had Mr. *Johnson* to insinuate as if *Kendall*

Pag. 93. (according to his civil way of Expressing him-

himself towards those who have the Honour of the *Kings Commission* for a *Government*, or as in the 78th page, to confirm themselves in their ill-gotten Honours) were to serve some evil *Court Turn*, when 'tis well known that Collonel *Kendall* did neither comply with King *James* when settled, and was otherwise very instrumental in the *Revolution*, and therefore might very well deserve the Employment he was advanc'd to, but Sir *Peter Coryton* was not sent, and that was a sufficient Ground for Mr. *Johnsons* Reflection. Had he spar'd some few Hours from his Old Musty Law-Books, and spent them in Reading a Chapter or two in the *Whole Duty of Man* against *Self-conceit* and *Back-biting*, though not so good a Writer, yet I believe he might have been a better Christian.

'Tis no Imputation to a Mans Memory or Morals, to forget and forgive Injuries; and the Man who tells us he is *Good Natur'd to a Fault*, need not have publish'd Mr. *Chiswell's* Message. It would be a difficult Question for Mr. *Johnson* to Answer, What Wise or Sober Action he hath done since the *Reformation*, notwithstanding the good Opinion he hath of his Intellectuals, when he hath, like a Mad-man, been throwing of Dirt at every Body. He tells us the Reason (*Page* 94.) *Why he hath taken this Freedom, with the Bishop of* Salisbury, *because he hath taken a greater Latitude with me, and hath given me out for a Mad-man above these four years.*

I am in the way of Writing, Mr. *Johnſon*, and though I muſt own you to be a great Man, yet I will Adventure to declare, what I apprehend a great Truth; but without any deſign againſt your proper *Perſon*, *Preferment* or *Breed*, or any *Wiſe Notes* you ſhall hereafter Write. There are three moſt Convincing Reaſons (without enquiring whether the Biſhop hath ſaid ſo, or not) which command my Aſſent in this matter, which you know *are as much as three Thouſand*. The firſt, That you have been Fighting with your own ſhadow, and Writing whatſoever came uppermoſt in your diſturbed Brain. The Next, That you have been over and above Witty. You remember the old ſaying, *Nullum Magnum Ingenium ſine Mixtura Dementiæ*. And laſt of all, If what *Seneca* ſaith be true, That, *Iræ furor brevis eſt*, 'tis a Natural and ſtrong Conſequence, that he who hath been very Angry for four or five years laſt paſt, hath been ſo long very *Mad*. Note upon theſe Reaſons the next *Lucid Interval*. Who but a mad man would have thrown away a Witty Reflection on Two meer inſenſible *Dutch* Elements, *Earth* and *Water*? And 'twas ſomething Ungrateful and Unſeaſonable too, in reſpect of the Cataſtrophe of my Lord *Shaftsbury*, as well as in *Gude Remembrance* of the Protection and Civilities the Worry'd Peer receiv'd at *Amſterdam*.

Page 16.

Mr.

Mr. *Johnſon* having already miſ-repreſented the Biſhop's Senſe, and the Antipathy he ſeems to hav againſt all Biſhops in General, gives me Good Reaſon to ſuſpect he hath a little ſtrain'd his Two Biſhops Meanings; And truly I am afraid that he hath either had a Knock in the Cradle, or that having Out-done ſome *Engliſh* Herb Woman in her Civil Way of Banter, ſhe hath hit him a Rap on the Skull; Otherwiſe he would not have us'd his Fanatical Reflections, Common Prayer-Book Maſs-Book, or *Laudean* Religion, *Anglice* Popery, to prove his Two Mooted Points. If he pleaſes, he may talk of *Self-Defence*, and the *Wellcome Aſſiſtance of the Prince of* Orange, without any Diſtinction or Contradiction.

Bleſs us! I am ſurpriz'd: Is it a Ghoſt I ſee, or hath our Noter been in the *Third Heavens* ever ſince he wrote his *Forty Third Page.* But to be Serious Three-ſcore and Five Pages together, is an Unuſual and Frantick Digreſſion. But our new Noter tells us the Reaſon of it in his 97*th* Page, (where he hath only made a ſhort Digreſſion of Ten Pages) that 'tis occaſion'd by the Impertinencies which continnally croſs his Way, meaning Brains. Having *a Gude Memory*, I remember 108 Pages paſt, he tells us, *That the Doctrine that is in the* Paſtoral Letter, *ſhall not live while it pleaſes God to let him live.* *Page 2d.*

I verily

I verily believe notwithstanding my reflections he will maliciously or ignorantly pervert the Bishops own meaning and design to his dying day. But to see the Contagious power of ill Company and bad Example. The two last dying pages of the Book can't depart in peace without breathing out destruction against the Maxims of the Bishops Book, and therefore I must seriously observe its dying Nonsense. The Bishops maxim is, 'That all which tend to the inevitable destruction of 'Cities and Societies, as Indefeasible Allegiance does, 'are false Maxims.

I will not trouble my self with Exclusion times, other peoples Maxims, and no Maxims, are forreign to the Bishops Maxims. Because I am sure what Mr. *Johnson* affirms here with Assurance of Indefeasible Allegiance is not prov'd, therefore I desire you will be pleas'd to look back to his Supposition of a *true* and *total Conquest*, which I have long since defeated.

I must confess 'tis a barbarous thing to take a Coat away from a Man who hath but just two, And I am sure the Bishop would no more take his *Allegiance* from King *William* and Queen *Mary*, than rob him of an Honest Maxim, but I will make bold (for his own good) to destroy his darling Maxim of *Indefeasible Allegiance*; because if King *William* and Queen *Mary* should chance to slip away to *Lapland*, without taking leave, and so consequently be Dead in Law, Mr. *Johnson* will be

be oblig'd to transfer his Allegiance to the next King in Possession, or take a tedious cold Journey, or if true to his own Principle, resist himself into a Jayl.

Mr. *Johnson* having mistaken the point, lays a heavy charge, with a, *Now I say that all his Lawyers and Casuists never said a Word of Truth in their whole Lives.* Now because you may bring an Old House on your Head, Ile take the lye upon my self, and say, that the true End of Government is the preservation of Mankind. That Indifeasible Allegiance is a false Maxim, because it tends to the destruction of Mankind; For when a King hath Abdicated, 'tis impossible for me to pay Allegiance to him; and 'tis an undeniable Maxim, *Nemo obligatur ad Impossibilia*; So that where the Duty cannot be perform'd, the Obligation necessarily ceases.

Mr. *Johnson*, if he pleases, may destroy these Maxims in his *Second Part.* Which having but nam'd, Oh, how I long! I am impatient to see it.

I must confess, I have been a little too serious with the First Born; but when t'other *Young Master* appears in the World, (the Second Off-Spring of his Prolifick Brain) perhaps at present only in *Embrio*, I'le persecute the unlick'd Cubb whilst I have a Day to live. And because (Kind Reader) I'le make you amends for the Trouble I have already

already given you; not having been so Copious in my Reflections, as Mr. *Johnson* in his Bantering Notes, I'le promise to present you with a pleasant Scene, by way of Dialogue between Mr. *Bays* and Mr. *Johnson*.

FINIS.